HOME MISSION BULLETIN

VOL. I. JANUARY, 1901. NO. 1.

Announcement.

OUR HOME MISSION BULLETIN is a new publication that makes its bow to American Baptists at the opening of the Twentieth Century. It will contain fresh and varied information concerning our important Home Mission enterprises throughout the United States, Mexico, Puerto Rico and Cuba. It will be published quarterly at the extremely low price of ten cents per year, and five cents in clubs of five and of multiples of five. In other words: five copies to one address, twenty-five cents: ten copies, fifty cents; twenty copies, one dollar, etc.

The American Baptist Home Mission Society issues this publication in order to meet a wide spread demand for inexpensive and fresh literature concerning its work. Every three months this will be furnished to the subscribers of the BULLETIN in an attractive manner.

The Society earnestly solicits the co-operation of its friends in getting up clubs for the BULLETIN. At almost any prayer meeting of the Church many would instantly give five cents for such a paper. Pastors are specially requested to designate some one who will secure subscriptions and to whom copies shall be sent for distribution to members of the Club. Please do this at the next meeting of your Church and thus aid us in giving a new missionary impulse to American Baptists at the opening of the Twentieth Century. Send all orders and remittances to The American Baptist Home Mission Society, 111 Fifth Avenue, New York City.

Invocation.

UPON these pages as a means of quickening the spiritual life and activities of Thy people: and upon every reader thereof, Thy blessing, O Lord, is earnestly invoked. For our land we pray: "God be merciful to us and bless us, and cause His face to shine upon us; That Thy way may be known upon earth, Thy saving health among all nations."

Salutation.

ON THE threshold of the Twentieth Century, the American Baptist Home Mission Society salutes anew its honored host of steadfast friends from the Atlantic to the Pacific Ocean. It salutes the pastors of our churches as fellow workers in quickening the missionary zeal of their people. It salutes those generous souls whose large liberality has enabled the Society to accomplish much that otherwise could not have been done at all. It salutes our Young People who as Christian Patriots are awakening to a sense of their responsibility for the thorough evangelization of our land. It salutes our Sunday Schools whose help the Society has highly appreciated. And it especially salutes the thousand missionaries, in nearly every State and Territory, afar in Alaska, in Mexico, in Cuba and Porto Rico, doing yoeman service for Christ. "All the saints salute you. The grace of the Lord Jesus Christ, and the love of God and the communion of the Holy Spirit, be with you all."

Proclamation.

THE SOCIETY proclaims anew its purpose to fulfill its great mission as expressed in its constitution adopted nearly sixty-nine years ago: "To promote the preaching of the Gospel in North America." It proclaims its unshaken faith in the crucified and risen Redeemer as the only name given under heaven, among men whereby they must be saved. It proclaims its purpose to evangelize and then to organize, energize, and utilize our ransomed forces for effective service for Christ. And for this it proclaims with special emphasis that it requires at least $500,000 every year.

Invitation.

AN EARNEST invitation is extended to every one to have some part in the extensive and pressing work in our home mission fields. The Society unites with the committee on the observance of the beginning of the Twentieth Century in asking every member of every Baptist Church this first year of the new century to do something—each according to his ability—to win North America for Christ. The Society invites *you* to the privilege and the honor of generous participation in this glorious work. Please signify your acceptance of this invitation in a substantial manner.

SPECIAL NOTES.

THE BULLETIN is the cheapest missionary periodical ever issued by the Home Mission Society, if not by any other society. It ought to have a circulation of 200,000 copies among our churches. Will you speak of it and promote its circulation among the members of your church?

IF pastors who receive copies of THE BULLETIN prefer to have future packages sent to some person who will personally attend to their distribution to subscribers, etc., this will be done upon request and receipt of the name and address of such person. We shall be only too glad if some one in every church will volunteer to render this service.

THE motto for 1901 should be: An offering from every member of every Baptist Church for the evangelization of North America. Note elsewhere the recommendation for an advance and an increase of 50 per cent. for missions with the opening year of the Twentieth Century. To do this would be to "turn over a new leaf" that would be well pleasing to the Lord.

THE American Baptist Home Mission Society requires, during the three months from January 1 to April 1, 1901, nearly or quite $200,000, in order to meet its obligations maturing by the latter date, when its fiscal year closes. Nothing short of an increase of 50 per cent. in the offerings of individuals and churches will avail to do this. Shall we not have the great joy of announcing that the Society closes the first year of the New Century without debt?

PARTICULAR attention is called to the article on page 15, which gives the ideal plan of beneficence by Young People's Societies and Sunday Schools. By such a plan there is "a strong pull, and a pull all together," instead of the unnatural, divergent activities so common in many churches. The Home Mission Society's methods harmonize perfectly with such a plan as this. In its essential features is the plan also recommended by the Baptist Young People's Union.

THE thorough evangelization of America is of paramount importance both for the preservation and perpetuation of the best in our civilization and for the more speedy evangelization of the world.

THE American Baptist Home Mission Society, organized in 1832, has issued nearly 25,000 commissions; has received, in round numbers, $12,000,000; its missionaries have reported 5,387 churches and about 10,000 Sunday Schools organized; 163,518 persons baptized and nearly as many more added to their churches by letter. Never was its work prosecuted on a larger scale or more effectively than now; and never was it more strongly entrenched in the regard of the denomination.

HEADQUARTERS of the Society are at 111 Fifth Avenue, New York City. Rev. T. J. Morgan, LL.D., is Corresponding Secretary; Rev. Alexander Turnbull, Assistant Corresponding Secretary; Frank R. Hathaway, Esq., Treasurer; Rev. H. L. Morehouse, D.D., Field Secretary.

OUR MISSION FIELDS.

THE magnitude of the missionary work of the American Baptist Home Mission Society is shown by its report for 1900, viz.: 1,180 missionaries who labored in 49 States and Territories, also in four Provinces of the Dominion of Canada, also in Mexico, Cuba, and Puerto Rico. Of this number 275 were among foreign nationalities, and 555 among Americans. Work was prosecuted among 20 nationalities and peoples.

Appeal from Puerto Rico.

RECENTLY, in view of the accumulating debt upon the Home Mission Society, Rev. H. P. McCormick was informed that it would not be practicable to carry out some of his plans for strengthening and enlarging the work. The disappointment was inexpressible. Out of an agonizing spirit he writes: "The work here is opening up, my fellow laborer in Christ, so beautifully, the opportunities are so rich and multiplying, the fields so white, the moment so critical and auspicious, that I have not allowed myself to conceive of the American Baptists failing either to support or press forward the work. I am by training, if not by nature, a conservative. My letters to the Society will bear me out in saying that I have been moderate in my word painting. The truth is, I have been waiting for one of you to come and see for yourselves how blessed an opportunity, how open a door is set before us here. I may have done wrong in this. But this is a *wonderful* field just now. Dr. Thompson will tell you, as he has told me, that he has never seen anything like it, and how fully assured he is that nowhere within his knowledge can a liberal outlay of effort bring such returns as here. Are there not many well-to-do men and women who will not help the Negroes of the South, nor through the Society work for the newcomers from abroad, who would help Puerto Rico and Cuba?

This is a great people. They have a future. They are bright, and many of them brilliant. I *know* that God has placed a special seal on our churches here, and I tell you I tremble when I think that blight may come on a denomination should it fail to enter in and possess fields which He has let Rudd and me open up so joyously. What can I do? I know you are saddened at the necessity of ordering curtailment. But do try to tell us how we can manage to take up the new work already entered upon; how we can help you bring this matter home to the hearts of our people."

The Imperative Need at Ponce, Puerto Rico.

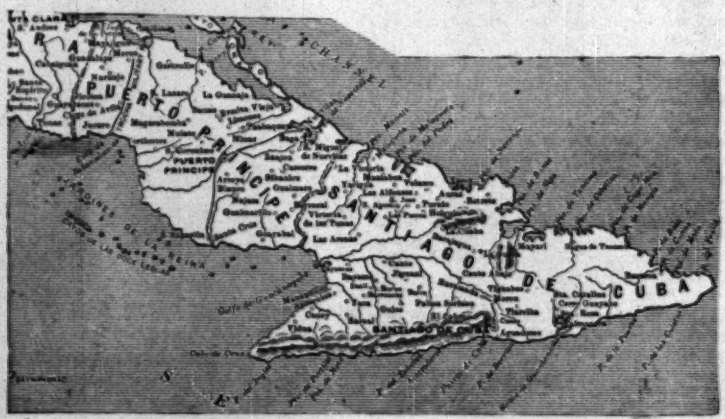
OUR Mission in Ponce is embarrassed by the abundant blessing of God upon it. The problem is how to accommodate the people who are eager to hear the Gospel. Rev. A. B. Rudd, writing November 24, says: "My heart is gladdened from day to day at seeing how the people come to hear the Word. Our hall was packed to its utmost capacity on Wednesday evening of this week to celebrate the first anniversary of our Ponce Church. The difference between fourteen and seventy-seven members marks the growth during the year."

STREET IN PONCE, PUERTO RICO.

What is the imperative need? A good, neat, commodious house of worship. A desirable site cannot be secured for less than $5,000, and a house will cost as much more. Small sums, amounting to a few hundred dollars, have been given designated for this purpose, but not a step can be taken until at least $5,000 are available. Are there not some whom God has blessed who will have the honor and the privilege of giving largely for the erection of the First Baptist Church edifice in Ponce, Puerto Rico?

Read what Rev. H. P. McCormick, of San Juan, says about it: "I am just back from a nine days' visit to Ponce. The work there is, I think, more hopeful far than ever before; and unless I am much mistaken we shall see large growth there the coming year. All that has been written and said about the importance of the Ponce Church house is all too little. We are simply losing one-half, and probably very much more, of our efforts in Ponce for lack of place to put the hearers. I have suggested that the congregation be divided and that part come at one hour, and part at another hour, as every seat is occupied and *so many go away without getting a chance to hear.*"

Friends of Home Missions, will you not quickly help build this house in Ponce? Think of the throngs who are compelled to "go away without getting a chance to hear the Gospel."



Prosperity at Santiago, Cuba.

REV. H. R. MOSELEY, D.D.

THE Church here is growing in every way—in numbers, in knowledge, in activity, in liberality. The members are manifesting much activity. Two of our young men have volunteered to open Sunday schools in distant parts of the city, and we expect next Sunday to organize one of these schools, and the Sunday following the other, one near the bay and the other up near the hospital, two miles apart, and each about one mile from the church. I mean to go into one of these schools and probably one of the ladies to the other, so that we may direct the zeal of these young brethren. We have a fine school at the church every Sunday morning. Miss Gowan said of it, after having attended it for the first time last Sunday, "It is one of the liveliest and brightest schools I have been in lately." The teaching is done largely by the members of the church who have been trained for this work. We have a most important and prosperous Sunday school in the Orphanage, of which Brother Tamayo is superintendent; this school is not only attended by the 140 orphans, teachers and helpers, but by many of the people who live in that section of the city. We now have on our Sunday school rolls something over 300, with an average attendance of 225 or 230, and we hope to enroll at least 50 each in the two new schools to be organized in the next two weeks. We are receiving applications for baptism at every service, but we receive few of the many who present themselves. We take their names, instruct them, watch them, and wait before baptizing them till we are satisfied that they are ready to become members of the church. At every service since my return we have had applications for baptism. The church here is in good spiritual condition. Members are growing in grace as well as in knowledge. We have organized a Christian Endeavor Society, which is doing a good work in training the young people for service in the work of the church; this society now has 30 members, and as I looked at them last Sunday, I thanked God for such a body of young people.

We are going to begin work right away in Cristo, Cuabitas, Boniato, and carry on our work at Caney; these are good sized towns, and open to us; houses for preaching are open and we must go into these places. Most of them have no Catholic church, and the people are eager to have us come and preach to them, and we are going. God has opened the door and we mean to enter it.

"I Must Cry Out."

DR. Moseley is in agony over our inability adequately to improve the golden opportunity before us in Eastern Cuba. Writing in December, he pours out his soul on the subject:

"I must continue to cry out to the Society and to my brethren until they understand how God in His providence has marvelously opened Cuba. I feel that I must continue to set these matters before brethren until they do something worthy of the name for this island. Cuba, sooner or later, is destined to be a part of our country; it will be filled up with Americans and developed by Americans, and it is our duty as patriots as well as Christians to evangelize this island, and we are not doing what we ought and what we can do. I would that I could make my brethren see and feel about this work as I do; make them understand that God has done his part and has laid upon American Christians the solemn and binding obligation to give them the Gospel. Instead of spending $6,000 a year here, we should spend $60,000 a year for the next three or four years. Would God that some of our brethren of means might be made to feel responsibility for this people. You doubtless think I am unduly exercised about this matter, but seeing as I do the conditions here and the opportunity God has given us, I can't be quiet. If we wait five years the people will have been won back to Rome, and our work will be tenfold more difficult. I write to ask if you will try to lay this work anew upon the hearts of the Baptists of the North? I am sick at heart when I look around at the innumerable opportunities and think how few we are to go in and reap the abundant harvest ready by the providence of God for the reaping. I wake up sometimes at night and my first thought is, How can I arouse my brethren to a realization of the priceless opportunities in Cuba? We need chapels, and must have them. We must have more workers. I am praying that God will raise up wealthy friends for our work in Cuba, who will understand the situation and give you the means to occupy Cuba in some adequate way. I cannot believe that the Northern Baptists will allow such an opportunity as we have in Cuba to pass by unimproved. Men and brethren, Cuba needs your help today. I have been preaching here four times a week. Last Sunday we organized a new Sunday school. We now have four, with an enrollment of four hundred, average attendance of three hundred."

Pioneer Railway Missionary Work.

MISSIONARY work along the lines of new railroads in the West has always been a prominent feature of the Home Mission Society's operations. Missionaries have been appointed to precede and to follow up these lines of travel and wherever it seemed advisable to organize Baptist churches. In every State and Territory, general and district missionaries are on the alert to occupy new railroad towns as soon as practicable. Hence, when the first railway train passed over the Northern Pacific from Duluth to Tacoma, in 1883, there were twenty Baptist churches and fourteen Baptist Church edifices, nearly every one of which was the product of the Society's tillage. Similar results are found all through the West.

During the great era of railroad building from 1875 to 1890, when over 45,000 miles were constructed in Western States included in our mission fields, the Home Mission Society was, with unimportant exceptions, the one great pioneer agency for preaching the Gospel and establishing Baptist churches in the towns and cities that sprung up with remarkable rapidity. Missionaries often went on construction trains, or in the "cabooses" of freight trains on this pioneer work. There are few places of any importance in the whole West along these great arteries of travel where the Society's workers were not foremost in gathering our scattered forces and organizing churches. And as it has been, so it now is, and will continue to be so long as new railway lines shall be constructed in the West. And "when sin is going West by steam, it will not do for Christianity to go afoot."

The work of the Society in fifty-four States and Territories, in its magnitude, its variety, its urgency, in its bearings upon the welfare of our own country and upon the evangelization of the world, powerfully appeals to every American Baptist.

Advance in New Mexico.

REV. T. J. MORGAN, LL. D.
REV. H. L. MOREHOUSE, D.D.

Dear Brethren—At our recent meeting in Las Cruces, N. M., a telegram was received from you in behalf of the American Baptist Home Mission Society, expressing the earnest wish that our newly-formed convention might be prospered in its work, and stating further what the society had done for the development of our Baptist work in New Mexico.

As secretary of the Convention, I have been instructed to make suitable response to your kind message of greeting. I believe that I voice the sentiment of every church in New Mexico when I say that we are truly grateful for the help which the Home Mission Society has given and is still giving to New Mexico.

Had it not been for this aid I seriously question if there would be any Baptist churches in the Territory to-day; and not only so, but the religious and moral status of our Territory as a whole would not be anything like what it is at the present time. This money has not been spent in vain. At the beginning of the Society's work in New Mexico but three churches received aid, while to-day there are twenty-six organized Baptist churches with a dozen out-stations, where preaching is held regularly, making in all nearly forty mission fields now being occupied by the missionaries of the Society. The development of this Territory is now very rapid, and the next ten years will determine what the true character of this commonwealth shall be.

With a Mexican population of more than 150,600, an Indian population of more than 20,000, and a growing tide of immigration to the fertile valleys and rich mining districts, creating, as if by magic, new towns and prosperous communities, it can readily be seen how great need still exists for pioneer missionary labor.

With the organization of our Convention and the co-operation of the Home Mission Society, we feel that we have great reasons to be encouraged over the present outlook. Brethren, pray for us, we are but infants as yet; advise us and counsel us. We value these things fully as much as we do the money you are putting into our work.

With best wishes for the American Baptist Home Mission Society, I remain,

Sincerely yours,

GEORGE H. BREWER, SECRETARY.

Albuquerque, N. M.
In behalf of The New Mexico Baptist Convention.

Baptists Among the Civilized Indians.

AMONG the five civilized tribes of Indian Territory our missions have been greatly blessed; but a crisis has been reached when, unless new measures are adopted, much that has been gained will be lost. The triumphs of the Gospel there should be an incentive to renewed effort. Rev. J. S. Murrow, the veteran Indian missionary, in an appeal for more work among the full-blood Indians, gives these interesting facts:

Of the 65,000 Indians by blood in the Indian Territory, 40,000 are full-bloods. Of these 40,000, three-fourths cannot understand the English language sufficiently well to comprehend a sermon preached in English unless it is interpreted.

"Among these full-bloods there are 65 Baptist churches, with a membership of over 2,700. Each church has a native pastor, a house of worship, a prayer meeting, and nearly all a Sunday school.

The New Testament and a Hymn Book have been translated into the Cherokee, Muskogee and Choctaw languages. The singing, praying, reading the Scriptures and preaching are all in Indian. White people cannot understand the services, and hence do not attend the Indian meetings. There are white churches all over the Territory, where all the services are, of course, conducted in English. The full-blood Indians do not attend these services, because they cannot understand them.

In a few places the whites have obtained permission from the Indians to be organized into a church in an Indian house of worship. In such cases the white and Indian churches and congregations are separate, each having its own Lord's day for meeting. The services of each are distinct; not many of the whites attend the Indians' meetings, because they do not understand what is said, and the Indians do not attend the white people's meetings for the same reason. There are some Indians of mixed blood and a few full-bloods, who belong to white churches or to churches composed of both races. Very rarely do white preachers minister to these Indian churches. There are scores of white preachers who have been living in this Territory for years, who have never preached a sermon in one of these Indian churches through an interpreter."

"Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive."

Death of an Indian Missionary.

REV. J. P. Thompson, missionary to the Choctaws and Chickasaws, of Indian Territory, died quite suddenly November 27, aged 45 years.

At the Territorial Convention, in Durant, last September, he made a deep impression as he spoke in behalf of his neglected people. He had made several translations into Choctaw, and was regarded as the strongest and ablest missionary among his people.

From his recent account of the meeting of the Choctaw and Chickasaw Association we make these extracts:

"The Church members and the people of the community had brought cooking utensils to a meeting place, and brought with them fat beeves, pork, flour, coffee, sugar and prepared food for the meeting. Three hundred to four hundred people were royally treated in this way for four days. Twenty-eight churches were represented; 131 baptisms reported; total membership reported to be 812. This is a strictly Indian Baptist Association. In connection with this we hold a Sunday school convention, also Ladies' Missionary Society.

"I rode horseback seventy-five miles each way to attend this association. Thousands and thousands of Choctaws and Chickasaws are hungry for the bread of Life. They are pleading for missionaries. Field is very large, workers are few. May God hasten the day so that my tribe will become God's children."

Now that he has been taken away, there is peculiar power and pathos in that last appeal from his pen.

Destitution.

"Harney county, Oregon," writes Rev. George W. Black, "contains over 9,000 square miles, with a population of about 6,000 people and settling up rapidly, but it has only two evangelical ministers—myself and a Presbyterian. In many sections you can find young men and women from sixteen to twenty years of age who never heard a sermon in their lives or attended a Sunday school. Going east from Burns it is 150 miles; going west it is 100 miles; and going south 200 miles before you find a minister of any kind or see a meeting house. There are many mothers and fathers in the East who have sons on these plains, in these mountain homes, villages and towns, who need the Gospel. The Home Mission Society is doing a noble work over these fields of destitution."

MAYSWORTH S. S., JOHNSON CO., WYO.

One of Hundreds.

The pastor of our church at Perry, Oklahoma, says: "The American Baptist Home Mission Society has made it possible for the First Baptist Church to be what it is to-day. Early in the settlement of this country the society gave attention to this new and growing city. The church here has now a good building, out of debt, and on the upward tendency in everything. Congregations are good and new members are being received at almost every service."

This instance is but one of hundreds that might be given of the value of early occupancy of important centres in the West. Almost every railroad town and city in Oklahoma has thus been occupied and Baptist churches

aided in the support of pastors and in the erection of meeting houses. New developments with the opening of large Indian reservations this spring call for further work of the same sort.

Mormon Baptism for the Dead.

Mormons believe in and practice baptism for the dead who failed during life to accept the true Gospel. One of our missionaries writes: "To do work for the dead only two facts are necessary—the dates of birth and death. My neighbor said he had been baptized and done work for 150 relatives who had died out of the Mormon faith. To accomplish this work in their behalf, he and wife had made eleven trips to Logan, 100 miles north, at a cost of $40 each trip, or $440.

"My neighbor took a trip to the old country and paid an expert to examine the records 500 years back, and found 400 more relatives; but of only a few could he get the dates of birth and death, so the poor fellows must stay in purgatory.

"My neighbor said: 'Our President Woodruff has been baptized for, and done work for each of the dead Presidents of the United States, and they are saved.'"

Among the French Canadians.

REV. J. N. WILLIAMS.

Our opportunities are increasing from the extension of the field by continued, and this last year increasing, immigration from Canada and consequent multiplication of centres of French-Canadian population; and also from growth of intelligence and liberalism and willingness on the part of that people to listen to the Gospel message, especially in outdoor services; and also in consequence of frequent revolts of that people against the exactions and absolutism of a clergy frequently not of their own nationality, but of Irish or European training and habits. In North Brookfield, for example, the whole French Roman Catholic population is in revolt against the Irish bishop of the diocese, and have gathered by hundreds as respectful listeners around the Gospel wagon, as a consequence of failure to obtain from their ecclesiastical authorities the privilege of separate French services.

This Nation's world-wide influence, suddenly attained, is a summons to us to make it potent for truth and righteousness.

Missions Among Italians.

The Home Mission Society has eight missionaries under appointment among the Italians in this country, at Buffalo, N. Y., Barre, Vt., New Haven, and Stamford, Conn., Newark and Paterson, N. J., Providence, R. I., and Haverhill, Mass. There is less bigotry and fanaticism among the Italians than among many other peoples from Roman Catholic countries. In one of the fields there is a company of avowed anarchists. Last December Mr. Vincenzo Di Domenica was ordained to the work of the ministry at Providence, R. I., where his labors have been greatly blessed.

Fishing for Men.

REV. A. C. DIXON, D.D.

THE first command of our Lord to His disciples was: "Come ye after me and I will make you fishers of men."

For rapid church growth the great need of pulpit and pew is the enthusiastic fishing spirit. Some time ago I heard a deacon at a banquet describing a $25 rod which a friend had given him, and in his account of a certain fishing experience he became extravagant in language and gesture. He declared that a seven pound bass at the end of a good rod was a mixture of music, poetry and oratory, a sort of combination of Beethoven, Shakespeare and Demosthenes. A cold-blooded listener who has nothing of the fishing spirit would have considered this deacon half insane, but a man with a true fishing spirit could enter into his enthusiasm. Indeed, several of us forgot to eat while we listened to his graphic description. As I left the banquet I said to myself: "Oh, that I and all my church had this enthusiasm for fishing for men!" It is the greatest joy on earth. The consciousness that God has used you to win a soul from sin to salvation, from death to life, is a foretaste of heaven. We may be excused if we are covetous of this kind of joy, and have the enthusiastic spirit of the chase in our efforts to reach men and win them to God.

The Baptist Home Mission Monthly

Is the official publication of the Society, containing able articles from many writers, with numerous illustrations, lists of appointments, also of contributors, and other matters of interest. Price fifty cents for one copy yearly; clubs of ten, forty-five cents per copy; of twenty, forty cents; for larger clubs, thirty-five cents.

CHURCH EDIFICE WORK.

SOME FACTS about the Society's Church Edifice work. The Society aids Churches in two ways—by loans or gifts; frequently also both by loans and gifts. The Society's mission fields have first claim upon these funds. The present number of Churches having loans is 390. The Society has aided in the erection of nearly 2,000 Baptist Church edifices; 1,617 since 1879. The Gift Fund was established in 1881. Nearly $500,000 have been given outright, thereby securing property valued at $3,500,000 and providing accommodations for about 400,000 people.

The Prairie Sod Church.

A roof of grass, a wall of sod,
Rude handiwork of settlers' hands,
Pale windflowers from the low eaves nod—
Lone temple of the prairie lands.

No towering spire, no frescoed wall,
No cushioned pew nor veering fane,
No pillars, deeply carved and tall,
No chastened light from stained pane,

No wealth it hath of vaulted aisles;
But from the rough, unpainted door,
O'er sea-like, level-reaching miles
Bends down the sky unto its floor.

For earth it is, of nature's stock,
Pretending naught of charm or grace;
Yet there doth one devoted flock
Find joy—and his abiding place.

So near to nature and to God
Seem those who wait devoutly there,
Within the little church of sod,
To spend an hour in song and prayer.

That when, across the greening ways,
Where roam the herds and flocks at will,
Comes, clear and sweet, a hymn of praise,
The traveler halts, his heart athrill.

How strongly are thy foundations laid,
Brave builders of the mighty West;
The church and school—be ne'er dismayed,
On these thy hopes shall safely rest.

—The Youth's Companion.

Pioneer Chapel Work.

Rev. J. L. Limes, a pioneer worker in Wyoming, tells about the completion of a Chapel at Basin City, costing something more than $1,000, towards which the Home Mission Society gave $350. In this enterprise he had to be a man of all work. Read it and consider if it is not a privilege to help such heroic, self-sacrificing servants of the Lord. He says:

"I have done all soliciting, collecting, buying, contracting and superintending the work from first to last. Nothing was bought on time; I got cash prices on all material and by so doing got liberal discounts on almost

FRONTIER PARSONAGE, WYOMING.

everything. I saved the Church considerable in this way, and also by putting in something over thirty days of hard manual labor. The missionary on this field does not care to have his picture in the 'Ladies' Home Journal,' but he dug out foundations, carried the hod, mixed mortar, hauled rock and helped lay the foundation; went to the mountains and helped freight the lumber, acted as hod-carrier again on flue, papered and did nearly all the inside work alone, and was 'as fresh as a flower (?)' when Sundays came. Well, I have my reward already, for I do enjoy that sort of work—hard as it is—and now will have more of it getting our Burlington Church housed."

On the Frontier in Wyoming.

Rev. L. G. Clark, General Missionary for Montana, Southern Idaho, Utah and Wyoming, recently made a tour to the new settlements in the northwestern portion of the latter State. From the account of his trip we make a few interesting extracts, showing how work on the frontier is done to-day:

"I left Helena, going east 380 miles to Sheridan, Wyo.; spent a day with the pastor there and found our cause in a very hopeful condition; then went 140 miles to Billings, Mont., where the Baptist Church is doing very well; thence to Bridger, 40 miles further, by rail, and thence 105 miles by stage to Basin City.

"Pastor Limes has organized churches at Otto and Burlington, thus having three preaching stations. With his own hands he has done a large amount of work on the Chapel besides hauling material from the railway station about 100 miles distant. On the day of dedication a pathetic incident occurred. The funeral services of a young man were held, the father's home being on a ranch some distance from Basin City. The father said: 'Yesterday I felt so sad and lonely I wished I could be with my friends in Iowa, where I could have the sympathy and comfort and help of those who knew me in my home Church. I did not know that there was a Church here, but I feel better to-day; the sympathy I have received here makes me feel almost as though I were at home.' I am sure the Home Mission Society is doing a great work in planting churches on the frontier.

"On Sunday, the 18th, we dedicated the house of worship. It is neat and very comfortable; one is pleased as soon as he enters the cheerful, cozy room, which will seat about 125 or 150 people. There is a nice carpet on the greater part of the floor and the room is seated with nice chairs. Something over $100 was cheerfully given at the dedication; this will pay all debts and leave about $40 to be used in the purchase of an organ. Bro. Limes and those who have helped him in this work feel very happy to have the beautiful house dedicated free of debt. The $350 from the Society has made this possible.

"My return trip was trying and perilous. A continuous ride in an open stage, of about 110 miles, facing wind and snow, with the weather from 4 to 14 below zero. At midnight, Monday, the 19th, we came to the banks of one of the rivers we were obliged to ford. The shore ice was so bad that our horses did not want to cross, but after looking matters over a little the driver decided to attempt to cross. At last the horses plunged into the river, but soon refused to go on; one of them fell down and after getting on his feet again made a desperate attempt to get out on the same side of the river we started from. The stage came near being turned over. After we got out we were obliged to drive back three miles, where after much trouble we succeeded in fording the river, first breaking the ice, then riding one of the horses across first, and at last succeeding in getting the team to cross with the stage. We reached Bridger about noon the next day. I have a rather bad looking face, as it was frozen more or less during the ride, but I am feeling well and am thankful that I have been permitted to have some little part in helping to encourage the Christian workers who are living on the frontier."

Timely Help.

A WESTERN missionary writes: "The people have a mind to work and are lifting hard, and we feel like saying: Praise God for the grand and noble help of the Home Mission Society."

Another, after the completion of their house of worship wrote: "About fifteen months ago the foundation was laid for a Baptist Church edifice at this place. By the donation of labor, material and some money, the work went slowly on till the building was enclosed, and with a floor of only rough boards we began to use it for Sunday School and church services the first Sunday in July last. Then we appealed to the Home Mission Society for help. The Society promised us the needed assistance and we proceeded with the completion of the work. We now have the best audience room, and are in the best location, and have been having better congregations than others. The outlook is most cheering. These results could not have been accomplished without the timely aid of the American Baptist Home Mission Society, to whom we are under the deepest obligations."

Needs.

The Society most urgently needs $50,000 for its Church Edifice work in 1901. At least $20,000 should be expended for sites and chapels in Puerto Rico and Cuba, where our missionaries are laboring under great disadvantages in rented buildings.

For our vast home mission fields elsewhere, chiefly in the West, $30,000 are needed. The treasury of the Church Edifice gift fund is practically empty and many applicants have been sorrowfully denied assistance. Remember that on an average about $350 enables a Western Baptist Church to secure a neat house of worship costing from $1,500 to $3,000.

"Better send one missionary to this West with a house of worship than two missionaries without any."

OUR SCHOOLS.

THE SOCIETY'S Educational work for the Colored people and the Indians has assumed large proportions. There are 25 institutions for the Colored people and 4 for the Indians. The total enrollment therein for 1900 was 4,948. These are thoroughly Christian schools. They have been and are of incalculable value. An endowment fund of $2,000,000 is greatly needed for their maintenance.

The Religious Work of Spelman Seminary, Atlanta, Ga.

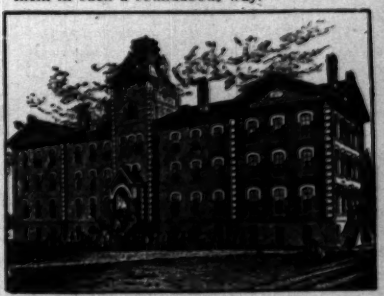
"FOR some years we have had no special revival season at Spelman, but from the very beginning of the school until the present time scarcely a month has passed without one or more conversions. During the nineteen years that our school has been in existence, over twelve hundred of the students have had fulfilled to them the promise, "Ye shall seek for me, and find me, when ye shall search for me with all your hearts."

Since the opening of the present term, ten weeks ago, forty of our students have had this experience. We are grateful for the deep, earnest religious interest in the school this year. Of the seventy who took part in our Thanksgiving-service a goodly number gave expression to the joy in their hearts that they were now Christians.

The religious life of the school finds expression in the work of the various organizations and activities that we have in the institution. Our oldest society, the Young Women's Christian Association, carries on religious, temperance and missionary work. Six Christian Endeavor Societies hold weekly prayer-meetings. Five are held every Tuesday night. At the same hour there are held meetings for the young converts, for inquirers, and for those who have not connected themselves with the Christian Endeavor Societies.

The Congo Mission Circle and the King's Messengers have in their respective memberships a large number of the students. Of course we are interested in Home Missions, for are we not a part of the great Home Mission work? But we are also interested in Foreign Missions, for we have with us representatives of the two great foreign missionary lands, the Dark Continent and the Neglected Continent. The going of four of our students to the Congo Free State has made that country especially dear to us.

Through the five thousand, five hundred different students who have been in our school how impossible it is to estimate the number of lives that must be touched and we trust blessed by Spelman's influence! In their homes, churches, and communities many of our girls have wrought great changes. Into their schools they have carried, not only our methods of teaching, but also our Bible instruction and religious work. Some follow the plan we have at Spelman of closing the week's work with a prayer-meeting. How dear Spelman is to some of them, and how much the religious life and instruction that is given them here is appreciated may be seen from the following quotation which was taken from a letter written by one of our under-graduates: "I could not realize how dear Spelman and Spelman folk were to me until I left them. I go to church on Sunday, but do not have the Scriptures made plain as we do in Spelman. Sometimes I wonder how the people ever find the road of righteousness, it is pointed out to them in such a roundabout way."



SHAW BUILDING, SHAW UNIVERSITY.

Religion in Shaw University, Raleigh, N. C.

BY PRESIDENT CHAS. F. MESERVE.

THE idea at the very beginning of these schools, and it is equally true at the present time, was to give moral and religious instruction and to make this foremost. The Bible is

regarded as the book of all books, and, aside from the ordinary religious instruction of any well regulated Christian school, it is at Shaw made a text book, and once a week in the various departments, outside of the schools of law, medicine and pharmacy, regular instruction is given.

It is the aim of the faculty of Shaw in all of its chapel services, as well as in the recitation-room work, to put character above scholarship, and Godliness above what is called worldly success. The intellectual side is not by any means neglected, for we find that a very large per cent. of our students are successful in obtaining certificates as teachers, and in passing the various examination boards, both County and State, not only in North Carolina but in other States.

The present year, from the standpoint of Christian life and a pure clean atmosphere, has impressed me more favorably than at any time in the past. I have been engaged for about a quarter of a century in educational work among the best white youth of the North, among Indian youth of the West, and among Colored youth in the South, and I have never met in all of my experience a company of young men and women more quiet and orderly, or of a more earnest purpose than our present student body. There has been a special religious interest since the new school year opened. Revival services were conducted for a week by Rev. B. B. Hill, of Reidsville, a man of wide experience, and who received many years ago a portion of his education at Shaw. There were eighteen conversions and there was a general quickening of the religious life of the institution.

The Bible in Our Schools.

IN addition to the special articles concerning the religious character of our schools for the Colored people, the following extracts from heads of other institutions will be of interest.

PRESIDENT ALBERT LOUGHRIDGE, of Bishop College, Marshall, Texas, writes that emphasis is placed on the training of preachers and teachers and says: "Our religious work has two special aims in view:

"1. The duty of personal piety is constantly pressed upon every student in public teaching and private conversation.

"2. All organized religious instruction keeps in view the training of students in the best methods of doing such work, as well as instruction in religious truth.

"In all grades the study of the Bible and Bible outline is a required part of the work and is distributed through the course so as to keep the subject constantly before the students' minds."

PRESIDENT GEORGE SALE, of Atlanta Baptist College, Ga., says:

"The greatest need of the masses of the colored people is not intellectual nor industrial training, but training in character, and the institution, whatever its plans and methods, that does not effect that, is not meeting the need of the hour.

"This at all events should be the supreme purpose of our Home Mission schools. This purpose is perfectly consistent with the best work in the class-room, but class-room work, and all the discipline of the schools, should be subservient to the great end of the development of Christian character in the students, that they in turn may exert a positive influence for good in the communities in which they settle."

PRESIDENT P. B. GUERNSEY, of Roger Williams University, says: "This University aims to bring its students to something more than mere intellectual quickening. It hopes to be a fountain of spiritual as well as intellectual life. It undertakes to educate Christian teachers and leaders for the people, leaders trained in conscience, consecrated to God and deeply imbued with divine truth. Special attention is given to instruction in the Sacred Scriptures. Daily classes are established for the study of the Bible. Every student is required to attend one of these classes. The knowledge gained within the walls of the College is to many of these teachers and preachers their chief equipment for life and usefulness; the ideals there held up before them are often their chief inspiration and guide."

A God Sent Blessing.

Prof. D. N. Vassar of Richmond Theological Seminary, says of the change for the better among his people: "The noise, the shouting and the mournful voice of the preacher have not the effect they once had. An old brother said to me recently: 'My brother, I used to go to church and come away satisfied if the preacher had a loud voice—the louder the better—with a sing-song mourn, and if he could make the people jump. But now when I go and nothing is said to make me think, I know the man has not preached and I feel sorry for him.' 'Yes,' he continued, 'the man who preaches now, must be able to teach us something, or the young people will poke fun at him.' The work of the Society is a lasting and a God-sent blessing to the colored people."

From the Depths.

Is it because they are the production of a student of mine that I think there is some merit in the accompanying lines? Take into account that they are written by a Negro lad of seventeen years, and that they are inspired by the sense of depression which recent events in Georgia have produced in the breasts of thoughtful Negro men, and I think they are at least interesting and promising.

GEORGE SALE.

A Prayer.

BY B. G. BRAWLEY.

Lord God, to whom our fathers prayed,
To whom they did not pray in vain,
And who for them assurance made,
Though oft repeated their refrain,
Hope of our race, again we cry,
Draw near and help us lest we die.

The battle rages fierce and long,
The wicked seem to triumph still;
Yet all things to the Lord belong,
And all must bow beneath His will.
Lord God of old, again we cry,
Draw near and help us, lest we die.

If brooding o'er the wrongs we grieve,
Our hearts forget to turn to Thee;
Or if they e'er do not believe
That Thou in time wilt hear our plea,
Hope of our race, stand by us then,
And help us all to "quit like men."

As now we bend before Thy throne,
Upon us send Thy truth and light;
From us all other hopes are flown—
We pray Thee, help us in the right.
Father of Lights, Thy mercy send
Upon us, as we lowly bend.

Lord God, we pray Thee help us all
To live in harmony and peace;
Help us to listen to Thy call,
And from all evil-doing cease.
Hope of our people, hear our cry;
Draw near and help us, lest we die.

Atlanta Baptist College.

Be Your Own Executor.

If you want no contest over a clause in your will bequeathing an amount to the Home Mission Society, and no uncertainty about your gift reaching its destination, send the amount to the Society, which will give you a bond guaranteeing the payment of an annuity thereon during your life. Many have done this. For particulars, address the Corresponding Secretary.

Our Vocation.

A. H. STRONG, D D.

"It is our vocation on earth to promote God's cause. To it we are to give our money, our time, our personal effort. What motives urge us forward? A century of progress at home and abroad, such as the world has never seen before; missionary enterprises crowned with blessing surpassing that of Pentecost, our churches growing in wealth and influence at a rate that would have seemed incredible to the fathers—ah, these are things not to make us proud, but to make us humble. The little one has become a thousand, indeed, but unless we do for God a thousand times more than the fathers did, our blessing will be our curse."

GROUP OF COLORED STUDENTS.

Advance.

The key note of the recommendation of the Committee on the observance by American Baptists of the beginning of the twentieth century is "Advance!" First, a spiritual advance; also an advance in mission work at home and abroad. Let every one at once begin the 50 per cent. advance in offerings as recommended by the Committee:

"That the beginning of the twentieth century should be signalized by a pronounced advance in all our missionary operations; and that for this purpose it is recommended that individuals and churches increase their offerings 50 per cent. above the usual sums; and that special effort be made to secure an offering from every member of every Baptist church, with a view to increasing the aggregate yearly contributions of our churches for missions to at least $1,000,000.

"We are summoned to this advance by the wonderful blessing of God upon our efforts hitherto; by the temporal prosperity now accorded us; by the great opportunities in our mission fields at home and abroad, and by the supreme obligations to obey our Lord's command to evangelize the world."

Historical Sketches.

Cuba's Deliverance.

CUBA was discovered by Columbus October 28, 1492; the first Spanish colonists settled at Baracoa in 1511, founded Santiago in 1514, and Havana in 1519. The island was a dependency of Spain whose extortions and tyranny became intolerable. Many ineffectual efforts were made to throw off her yoke.

In February, 1895, an organized revolt began in Eastern Cuba; in six months all the province of Santiago except the sea ports were in possession of the insurgents and the Cuban forces had swept westward through all the rural district as far as Havana.

In February, 1896, Gen. Weyler, renowned for cruelty, arrived in Cuba, taking command of about 200,000 Spanish troops, to whom were opposed about 35,000 Cubans. In October, 1897, Spain was forced to recall him upon the vigorous demand of the United States, because of his horrible inhumanities.

On the night of February 15, 1898, the battleship Maine was blown up in Havana harbor with an instant loss of 253 of her crew. Matters in Cuba went from bad to worse. On April 11, 1898, in a message President McKinley recommended that Congress should declare: "In the name of humanity, the name of civilization, in behalf of endangered American interests, which give us the right and the duty to speak and act, the war in Cuba must stop." April 19, Congress declared that the abhorrent conditions which had shocked the moral sense of the country and had been a disgrace to Christian civilization "cannot longer be endured." April 22, 1898, war was declared against Spain: May 1, Dewey annihilated Montejo's fleet in Manilla Bay; June 22, Gen. Shafter invaded Cuba; July 1, was the battle of San Juan; July 3, Cervera's fleet was destroyed; July 17, Santiago surrendered and on the 18th the American flag was there unfurled. The treaty of peace between the United States and Spain was signed December 10, 1898, and on January 1, 1899, the last vestige of the civil and military power of Spain on that island vanished and the benign guardianship of the Republic began.

Was not all this preparatory to Cuba's deliverance from the galling yoke of Roman Catholicism, the servile handmaid of Spain and the wicked partner in the pelf wrung from a people absolutely under its control?

Baptists in Cuba and Puerto Rico.

IN 1883 Mr. Alberto Diaz began his work as a Baptist in Havana. About two years afterward he was appointed by the Home Mission Board of the Southern Baptist Convention. The work was prosecuted with success until 1897, and since the war has been resumed and extended to other points in Western Cuba.

In November, 1898, at a Conference held in Washington, it was unanimously agreed that "The American Baptist Home Mission Society should prosecute its work in the island of Puerto Rico and in the two Eastern provinces of Cuba; while the Home Mission Board of the Southern Baptist Convention should prosecute its work in the remaining provinces of Cuba."

Accordingly the Society at once took steps to enter these open doors. In January, 1899, Rev. H. P. McCormick was appointed to San Juan, Puerto Rico, and Rev. H. R. Moseley, D. D., to Santiago, Cuba. In February, Miss Ida Hayes was appointed assistant to Rev. McCormick; in March, Rev. A. B. Rudd was appointed to Ponce, Puerto Rico, and in October, Mrs. Janie P. Duggan was appointed as his assistant; in October also Rev. Teofilo Barocio, of Mexico, was appointed as Dr. Moseley's assistant and pastor of the Church at Santiago; in September and October, 1900, Miss Anna M. Barkley and Miss Effie Purdy and Miss Elma G. Gowan were appointed to Santiago. Several other appointments, some of them natives, have been made for short periods. The Woman's American Baptist Home Mission Society, of Boston, supports Mrs. Duggan and Miss Gowan; the Women's Baptist Home Mission Society, of Chicago, supports Misses Hayes, Barkley and Purdy.

It was a very striking providence which gave the Society just when they were imperatively needed, seven laborers who had been in Mexico, had acquired the Spanish language, and understood the characteristics of Spanish Roman Catholicism. These were Revs. Moseley, McCormick, Rudd, Barocio, Mrs. Duggan, Miss Hayes and Miss Gowan.

Excellent church property in the heart of Santiago has been purchased at an expense of about $12,000; also a chapel erected in Rio Piedras, a suburb of San Juan, Puerto Rico. There are already three Baptist churches in Eastern Cuba, and four in Puerto Rico, with about 450 members in all, and flourishing Sunday Schools connected therewith.

Motives and Methods.

The Grace of Christian Giving.

BY E. M. THRESHER, ESQ., PRESIDENT OF THE SOCIETY, DAYTON, O.

WE are not to suppose that those who are under grace should give less to the Lord than those who were under the law, but instead of this the principle is enforced that as we are redeemed by the precious blood of Christ, we, therefore, belong wholly to Him with all we possess, and as we live a new life in Him, the evidence and witness of this life will be found in our love for His cause and our devotion to His service. It is then left to each soul to determine for himself as he shall answer to God, how much of the things of this world which God places in his hands he in turn will expend for the honor and glory of God.

The New Testament also teaches that this should be done with regularity and system, and it is therefore fitting that there should be on the part of each child of God at some suitable time in every year:

1. A careful estimate of the pecuniary resources of the year.

2. A thorough reckoning up of needful and reasonable expenses.

3. A conscientious setting apart of a due proportion of income as a voluntary offering to God.

4. A careful study of the needs of His kingdom and the demands of His service.

5. A prayerful and judicious apportionment of that which we give to Him among the various forms of Christian work which appeal to our beneficence.

Young People's Offerings.

BY REV. F. W. LOCKWOOD, SING SING, N. Y.

Special anxieties have been created by young people's societies of various names. They have been charged with dividing the forces of the church, especially in gifts. "A certain amount has been raised by the young people of ——— Baptist church;" so runs the report. Indeed, in the "Contributions for September, 1900," from New York State, the HOME MISSION MONTHLY reports gifts from two Baptist Young People's Unions, six Sunday schools, two Young People's Society Christian Endeavor, etc., apart from offerings by the church as a body. Such separate gifts tend to divide the church in its efforts instead of unifying it.

How We Do It.

Our offerings for home missions were taken November 25, 1900. On that day the church made its offering. A large number of those present were members of the Young People's Union. These marked their envelopes with the initials of the Union. A record of the amount in such envelopes is kept for the books of the Union. The whole offering is put into the hands of the church treasurer. The young people have been taking up a missionary offering at each monthly roll-call. They vote a part of the amount on hand to the church treasurer to swell this common fund.

The Sunday School.

On the 25th the Sunday school voted a percentage of its missionary funds to the treasurer of the church for the same object. Classes in the school have been systematically bringing their gifts for missions each Sunday in addition to Sunday-school gifts. They have, as a class, been saving together, instead of saving as individuals. One class of about six members voted $15 to be put into the plate as it was passed on the 25th, for the church's offering for home missions. The Sunday school and Young People keep their records as stimulus and inspiration, but they all give to the common treasury for home missions, and you "at the Rooms" will receive the entire offering as from "The First Baptist Church" of Sing Sing.

We find it necessary to put into the waste basket all "special appeals" made to young people or Sunday school. We seek to unify our offerings and make it our *church* offering; and we expect you, as our officers, to cause it to take the wisest course for the so-called "regular" work or "specialties" as your best judgment and wider experience dictate.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

"Honor the Lord with thy substance and with the first fruits of thy increase."

"As ye abound in everything—in faith, and utterance and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace (liberality) also."